

first (of the deities), quickly become
the object of
their worship,*

19. The pious mortal has appointed this
immortal,
purifying, dark-moving, mighty (AaNi), his
mes-
senger-

20. Let us with uplifted ladles invoke
him, the
brilliant, bright-shining, undecaying, ancient
Aam,
who is to be adored by men.

Taiga xiii. 21. The man who by the (holy)
presenters of
oblations makes offerings to him,
receives (from
AONI) ample nourishment, with male
progeny, and
fame.

21. The ladle charged with the oblation
proceeds
with reverence to at sacrifices to the ancient
AGNI, the
first (of the gods), the cognizant of all that
exists.

22. Let us, like YYASWA, glorify the
brilliant
AGNI with these excellent and most pious
praises*

23. *Itishi*, son of VTASWA, adore the far-
spreading
domestic AGNI, with praises, like STHtFRArtfpA.¹

24. Pious men glorify the ancient AGNI,
the guest
of men, the son of the trees, for protection.

Vaiga xiv. 26. Sit down, AGNI, on the sacred
grass, in the
presence of all those worshippers
diligent (in pious
works, induced) by their veneration (to
accept) the
oblations of men.

¹ Said to be the name of a *Rishi*.

* Sayana seems to take it, "mayest -thou
quickly become
worthy of the sacrifice, (as bearing our oblations to
them).*'
f Or, " with the hymn/' *itotren** *wuywk&rent vd.*